146 ST. MATTHEW. XXI.   
   
 Jesus answered and said unto them, I also will ask you   
 one thing, which if ye tell me, I in like wise will tell you   
 by what‘authority I do these things. The baptiam of   
 John, whence was it? from heaven, or of men? And   
 they reasoned with themselves, saying, If we shall say,   
 From heaven; he will say unto us, Why did ye not then   
 believe him? % But if we shall say, Of men; we fear the   
 people ; ‘for all hold John as a prophet. 2% And they an-   
 swered Jesus, and said, We cannot tell. And he said   
 toh, xvi. unto them, Neither tell I you by what authority I do these   
 things. % But what think ye? A certain man had two   
 sons; and he came to the first, and said, 4 Son, go work to   
 day in my vineyard. 29 He answered and said, I will not:   
 but afterward he repented, and went. % And he came to   
 the second, and said likewise. And he answered and said,   
 I [go], sir: and went not. 8! Whether of them twain   
 did the will of his father? They say [unto him], The   
   
   
   
   
   
 utakevi.%%, first, Jesus saith unto them, " Verily I say unto you,   
 That the publicans and the harlots go into the kingdom of   
 @ render, [My] child.   
 T not expressed in the original. 5 omit.   
   
 thow doest these things? of connexion—but doubtless here intended   
 many signs, which are to help the to the true answer   
 now inclutled their “these things.” The of their difficulty John’s baptism.   
 second question an expansion of first. The following parable (peculiar Mat-   
 $5.1 The baptism, meaning thereby thew) refers, the image of the two   
 the whole office teaching, of the sons, to two clasees persons, both sum-   
 baptism was the central point and seal. moned by the great Father to “work in   
 If they had recognized the heavenly mis- His vineyard” {s00 ch. xx. both Jews,   
 sion of John, they have also acknow- and of His family. The jiret answer the   
 the authority by which Jesus did summons by a direct and open refusal—   
 these things, for John expressly declared these are the open sinners, publicans   
 that he was sent to testify Him, and and harlots, who disobey to His face.   
 bore witness to having the Holy Spirit But afterwards, when better thoughts are   
 descend and rest upon Him. John i. 83, suggested, they and go. The second   
 34. believe ‘give credit to his class receive the with a respect-   
 words:’ ‘for those words were testimonies fal assent (not with a self-   
 to Me.” — 26, 27.) These ‘blind of exaltation and contrast to the im-   
 the blind’ a #0 far made an insincero plied in emphatic 1, sir)—having how-   
 concession to the persuasion, as ever no intention of obeying (there no   
 allow John to pass for prophet ; they mention of a change of in this case):   
 shrunk from the reproof which was sure but go not. These are the Scribes and   
 follow their acknowledging it now. This Pharisees, with their of legal obedi-   
 consultation among themselves is related ence, who “said, and did not” (ch. xxiii.   
 almost verbatim by the three Evangelists. 3 It will course admit of wider ap-   
 The intelligence of it may have been ications—to Jews and Heathens, or any   
 originally derived from Nicodemus or Jo- similar pair classes who may thus be   
 seph of Arimathwa. The neither tell I com] . 31.] The go .... before   
 yeu of our Lord is an answer, to their you may be taken either as declarative—   
 outward words, “te cannot tell,” but to go before you, in the matter of God’s   
 their inward thoughts, “we will tell.” ents,—or as assertive the mere   
 28.) But what think ye? a formula matter of fact, are going before you. I